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WEEKLY REVIEW.

—MR. BRADLAUGH'S Bill for abolishing punishment for blasphemy has been rejected by a large majority of the House of Commons. One member said that if this Bill were made law, the slanderer of man would be liable to heavy punishment, whilst the reviler of God would be permitted to go scot-free. Another member urged that if Mr. Bradlaugh's Bill were passed his children might be compelled to see on the walls of that city as they were going along the streets, things which he would rather they should die than see and take into their minds. In this he alluded to the exceedingly vile and corrupt publications issued of late years by Mr. Bradlaugh's party in London.

—OFFICIAL papers in India are howling at the power of the "teetotal fanaticism" in the House of Commons as evidenced in the triumphant passage of the resolution condemning the Governmental drink policy in this country. It is not without cause that the Indian Abkari advocates dread this so-called "fanaticism." Part of the address of the Chancellor of the Exchequer on the last Budget was practically a temperance lecture. He illustrated his remarks by some very carefully prepared diagrams, showing the consumption of drink in comparison with population for the past twenty-five years. Since 1875-6 the consumption of spirits has been steadily decreasing, and the use of wine has diminished from seventeen million gallons to thirteen. The tobacco revenue was £41,000 below the estimate, which is a favourable sign, and the National Debt has been reduced to seven hundred millions, a sum less than it has been for eighty years past. In summarizing these facts, the *Rock* says, "There is, however, one mournful item, and it is this, that we might have had a surplus of nearly three millions distributed amongst us all had there not been this desperate war fever abroad, which craves big armaments."

—THE *Times of India* is excessively enraged with the writer of the three missionary articles in the *Methodist Times* for urging upon missionaries to separate themselves from the official caste, as a hindrance to their work. There is much in these letters which will tend to wound the deadly caste pride which exists in India nowhere more strongly than in certain European circles.

—THE unprecedented interest in missionary work, caused by the letters of Mr. W. S. Caine and others in English papers, will not have the result of lessening the financial support of any of the societies. As already stated the income of the Church Missionary Society is larger than ever before. The contribution of the Liverpool auxiliary of the London Missionary Society is £500 in excess of last year, and nearly the whole of the special £15,000 asked for a few weeks ago has been received. It is not in the direction of a lessening of subscriptions, that the effects of the present agitation with regard to mission-work may be looked for, but in a greater economy in the use of mission-funds on the field, by the adoption of a less luxurious and therefore more healthy style of living in some quarters, by the cutting off of all work that is not soul-saving, and by the adoption once more of the simple unaided Gospel as the sole confidence of success.

—AN interesting meeting was held on the 15th ult at Regent's Park Chapel London, to bid farewell to Messrs Smith and Forfeitt, about to proceed to Central Africa as missionaries. Mr. Smith was originally a clerk at Messrs Cassell's great publishing house in London. Since offering himself for the work, he had learnt a mechanical trade, and to test his physical endurance, had walked from Antwerp to Rome, and had also dwelt in the deadly malarious Campagna in August. Mr. Forfeitt had learnt the art of dispensing, to enable him to assist in the medical department, and had also become an accomplished telegraphist, in order to superintend the telegraph arrangements between the upper Congo and the coast.

—THE new Earl and Countess of Carlisle are strong teetotalers. Their ancestral residence, Castle Howard, has been noted from time immemorial for the brewing of home-brewed ale, and the great private brew houses were celebrated all over the country. Directly the young Earl and Countess succeeded to the property they demolished the brewery, and emptied out the vats of "famous old beer."

—MANY of the great Life Insurance Companies now have two sections, one for teetotalers and the other for strictly moderate drinkers. None but men of well-known sober habits are insured by any company. But it is found that the life of the strictly moderate drinker is far less valuable, and more liable to disease, than that of the teetotaler. Hence it pays the companies to offer better terms to the teetotal section, and to charge much less to a total abstainer for his premium than to a strictly moderate drinker. In the last report of one of the most important of these companies (the Scottish) the proportion which the deaths bear to the table of averages has been found to be 34 per cent. in the Temperance section, as against 62 per cent. in the general section. Thus the strictly moderate drinker dies just twice as fast as the teetotaler.

—WE have not much faith in most of the medicinal cures for drunkenness, but one lately recommended seems to bear the imprint of probable success. The new remedy is to put a small dose of some emetic in everything the inebriate drinks till the frequent sickness causes him to feel dislike and terror at the very sight of intoxicants.

—"EXAMINATION Hints" by R. Hawthorne, B. A., a professional "crammer" for Indian Government examinations at Mussoorie, contains many useful suggestions for those about to enter. One part, however, of the system pursued by him, cannot be too strongly reprobated. To quote his own words, "The pupil has to be tempted into working by gentle means, *even by an occasional indulgence in a cigar*, in a retired part of the establishment, and when, after a frantic plunge, he gives up study altogether, *the tempting has to be repeated*." The wretched Native or European boy will be of little use in the public service, who undergoes such an alternation of nicotine and "frantic plunges" as this, as the prelude to passing the examination.

—IT has been the custom for centuries, for the boys of Christ's Hospital, London, (a great foundation school) to proceed to the Mansion House on Easter Tuesday and receive certain gifts, including a glass of wine each. The present Lord Mayor, who is making the Mansion House a second Exeter Hall in his forwarding of Christian and philanthropic schemes, has had the moral courage to break through this latter custom, and give the boys money instead of intoxicating drink. This is a significant sign of the times in so conservative a quarter.

—A CELEBRATED London speaker addressing an audience of a thousand "out-of-works" lately, asked how many of them neither used drink nor tobacco. There was not one. A prominent United States shoe manufacturer was lately asked to subscribe to a fund for supplying food to the suffering poor. He entered as his subscription one hundred sacks of flour and one hundred bushels of meal to be used for the relief of every man in the district that could be found in need of bread, who neither kept a dog, drank intoxicating drink nor used tobacco. The committee of the poor fund have not been able to claim a single cent from him yet, as their most persistent efforts have failed to find such a one.

—THE deficit of the last budget of the Nizam of Hyderabad amounts to one-twelfth of his revenue. A deficit in the English Budget in the same proportion, would mean an amount of over £7,000,000. The Nizam of Hyderabad was one of the Native Princes who made a considerable pecuniary offer to the Indian Government two years ago.

—A GREAT disturbance has lately taken place in Coimbatore. Bibles have been burnt in the street, and public meetings denouncing Christianity held, in consequence of the conversion of a Brahmin who, two years ago, was a pupil at the Coimbatore College. This Coimbatore College was founded some thirty or forty years ago under the distinct proviso that the Bible should be taught. The Brahmins of the district are making this conversion an ex-

cuse for demanding the exclusion of the Word of God from the College, and the Collector of the district, in a fit of abject cowardice, has acceded to the clamour of the Brahmins. They further demand the forced resignation of the European Secretary of the School for no other reason than that he is an earnest Christian. *Things New and Old*, an able little contemporary published in Coimbatore, says,

We are now suffering in Coimbatore from the fatal mistake of giving undue attention and deference to the Brahmin; but our College will not suffer if the result of present trouble be to deliver it from the domination of this class, and to encourage other castes to study there.

Missionary work all over India is suffering from this *salaaming* to the Brahmins. Jesus Christ did not *hath jor ke arz* to the Pharisees in the despicable way in which some of His present-day professed followers do to the Pharisees of India. The editor of *Things New and Old* commenting on this fact says,

"There are a number of converts here *but* mostly Pariahs" writes a correspondent concerning a neighbouring town. "*Only* a *Pariah*"! Why this "but" and "only"? Was not this the class of people that heard the Master "gladly" and shall we be wiser than our Lord? Missionary effort in this land is "building from the top" when it aims first at the rich and ruling classes and seeks through them to reach the masses. Our Lord gave us one of the surest proofs of the divinity of His mission when He said, "The poor have the gospel preached unto them," and one of the clearest proofs of the human onesidedness and selfishness of Hinduism, is the heartless way in which it exalts the Brahmin into a demigod and subjects the plebeian and the woman, because of their poverty and their weakness, to the grossest insults and most abject slavery.

—The present Pope, Leo xiii., who is, according to some people, "noted for his breadth of culture," has lately been denouncing the Bible Societies of America, and the British and Foreign Bible Society of England, as "moral pests." It is certain that there never was an age when the Bible was doing so much harm to ecclesiastical pretensions as the present one. The latest phase of the question, is the publication in Portugal of the Word of God in two-pice numbers as a commercial speculation. It is illustrated by engravings taken from Messrs. Cassell's Illustrated Bible, and will probably have as tremendous a run of popularity as a similar venture in Italy.

—The important island of Cuba in the West Indies has, until the last two years, been one of those States in which Rome has ruled with absolute power in the midst of the densest spiritual darkness. No Bibles, no Gospel, and no preaching of the Word was the order of things in the religious world of Cuba until the advent of Captain Diaz, who, converted in New York, returned to the island full of faith and of the Holy Ghost. He gathered first his own kindred in the room of a hotel in Havana. They, becoming new creatures in Christ, with others formed a Christian society. The Romish priests sought to crush them, but the Lord protected them, and so prospered the work that in two years 1,100 Cubans have been baptized, six churches organised in the cities of the island, 4,600 dollars contributed by converts in a single year, seventeen missionaries set apart, 3,000 children brought under Protestant instruction, and 8,000 persons, among them an eminent priest, are now awaiting baptism.

—It is a generally known fact that a number of Church of England clergymen followed Cardinals Newman and Manning into the Romish Church, but it is not so well known that many of these afterwards left the Church of Rome in disgust, and rejoined the ranks of Bible Christianity. Amongst others may be mentioned Canon Ffoulkes, the Revs. Roberts (nephew to Cardinal Manning), Hutton, Galton, Law (the Duke of Norfolk's chaplain), Whitehead and Addis. Both of the authors of the celebrated "Catholic Dictionary" were perverts to Rome, but have since withdrawn from that church. In the present generation, more than twenty priests have withdrawn from the Roman Catholic Church in Scotland, and it is stated that Romish priests are being converted in the United States at the rate of one a week. Four became ministers in the Baptist Church last year. The New York *Catholic News* laments over the grievous "defections" from the Romish Church in America, and in its issue of March 10th states that it knows of one Methodist Church, at least, which contains two hundred people who were once Catholics. By means of their secular-educational policy Jesuits may gain a few children of nominally Protestant parents, but if the Church of God is faithful, this may be far out-balanced by the faithful preaching of the Gospel, and the consequent winning to Christ of multitudes of men and women now in the ecclesiastical bondage of the Church of Rome.

—In the matter of the prosecution of the Bishop of Lincoln for Romanistic practices in the English Church, the two celebrated Ritualists, Lord Halifax and Professor Paget, are arguing that a man must be "ordained" in order to be a spiritual person. Jesus Christ differs from the two learned Ritualists and says that in order to become a "spiritual person," "Ye must be born again."

—An extraordinary book has come into our hands entitled "The Hindu Examiner." It has just been issued by the Jesuit missionaries in India, and purports to be the history of a young man, born a Hindu, who successively becomes a Mahomedan, a pupil in a Protestant secular educational school, and finally an atheist. The book is no doubt designed to catch the present and past scholars of these schools. Libellous abuse of early Protestant reformers is one of the chief characteristics of this peculiar work. The author states that Luther was "inspired by the devil," "seduced by Satan," "his Church was a pig-sty," &c. &c. &c. Calvin was "addicted to shockingly immoral practices," was "false and impious" "a ferocious and hypocritical scoundrel", and "a shameful coward." There is an old popish proverb that "All roads lead to Rome." The Jesuit author of this book evidently thinks that British "Christian Colleges" in India ought to lead there too.

—The late Capel Molyneux had some capital advice to offer to those who have much to do with "Down Grade" Christians who practically deny the inspiration of the Old Testament. In an address just published in *Word and Work*, he is recorded as saying,—

You are not instructed and learned enough to meet sophistical arguments, based upon great research, and perhaps upon critical technicalities; you cannot meet those arguments, and you say, "What is to be done?" I will tell you what is to be done. Meet such men with the question, "Did Christ rise?" These men, I believe, dare not say Christ did not rise; they must answer; they are bound to say one thing or the other. "Did Christ rise?" Let us suppose the reply is, "Christ did not rise," what is my reply? "Then in God's name be done with all discussions about the books of Moses, or the Prophets, or the Psalms; what matters it to me one stroke whether Moses, and the Prophets, and the writer of the Psalms be true or not, if Christ did not rise? What matters the whole Bible to me if Christ did not rise? What care I about Genesis, Exodus, and the books of Moses? If Christ did not rise, I am lost, and you are lost. There is an end of the whole question." Fight the battle upon the main ground, is my reply; let us come to the main question at once, whether Christ rose. All turns upon that. The whole book is a fable, if Christ did not rise; therefore put aside the whole controversy, and come to the simple point. Did Christ rise? Suppose his reply is, "Christ did rise," for he must say one or the other. then I say, "If Christ did rise, what is the use of our discussing the matter of Deuteronomy, the Psalms, and the prophets, when Christ has endorsed those books? You admit that God raised Him from the dead, and yet you dispute His Word. He has endorsed those books;" and I would force the man to one of these alternatives. I put you in possession of that argument, and say it is perfectly unanswerable. The whole matter turns upon whether Christ rose: and to those who cannot meet their sophistry, or supposed learning, I say, stake the whole matter on the question whether Christ rose. *If He did not, away with the whole controversy; if He did, useless is the whole controversy*; for let God be heard, and not man.

—During a late epidemic of small-pox in Jamaica, which occurred in the midst of a very filthy district, the military camp excaped entirely. The camp was kept in a state of scrupulous cleanliness. Hence its immunity.

—The simple-minded believer in Christ is astonished at some of the costumes worn by professed followers of his Master in this country. John Wesley, writing on this point, says—

What harm is there in wearing rich apparel? —Much every way. First, it engenders pride. Good clothing makes a man feel above his neighbour. Secondly, it tends to vanity. Once indulged in, it grows. The finer the dress, the prouder the person. Thirdly, it tends towards begetting anger and every turbulent and uneasy passion. Fourthly, it tends to create and inflame lust; it has this effect both on the wearer and admirer. Fifthly, it is directly opposed to being adorned with good works. It takes your money. You are not the humble person you otherwise would be. Sixthly, it is directly opposed to the hidden man of the heart, to the image of God. All the time you are studying this outward adorning, the inward works of the Spirit stand still. Instead of growing more heavenly-minded, you are more and more earthly-minded.

A run-away had knocked down a boy in the streets of New Haven, aud the vehicle passed over his body. A crowd speedily gathered about the poor broken little sufferer, and a lady appeared, considerably excited, upon a neighbouring verandah. Her cap strings were streaming in the wind, her face was sad, and every movement bespoke her strong emotions. A bystander supposing she must be the child's mother, stepped up and enquired: "Was he your boy, Madam?" "No!" she said "no! but he is somebody's boy!" Somebody's boy! Her true womanhood spoke out there.

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AMERICAN MADURA MISSION.

INVIGORATING EFFECTS OF PERSECUTION.

The Fifty-Fourth Annual Report of the American Madura Mission deals amongst other things with highly secularly-educated catechists as a supposed necessity to success in Mission Work. On this subject the Rev. J. P. Jones of this mission writes—"A man of less training will often do more good than a highly educated man, as he is nearer the people in method of life, and closer in thought and sympathy. Few of the 'higher-class' catechists have humility enough to stoop heartily to men and congregations of low estate."

The Rev. J. E. Tracy of the same mission says—

I have yet to see, that men of inexperience are any better or more useful, merely because better educated than other men. If the movement were toward giving men of tried experience more wages, or of bringing more sharply into appreciative notice good work done, I would not object. It is their diploma from the school of experience and not the diploma from the university which makes their value to us.

Old evangelistic workers in certain parts of London will read, almost with amusement, the following description from this Report of the work of the Hindu Tract Society. It is such an exact counterpart of the work of Charles Bradlaugh and other atheistic work in London—

The Madras Hindu Tract Socicty sent out in March one of its preachers, who seemed kindled with a phenomenally bitter zeal against our religion and its missionaries. He poured into many willing ears, for some weeks, the vilest abuse of the Bible, Christ and Christians. With Bible in hand he would daily preach to sympathetic crowds in our streets, devoting part of his time to a vehement rehearsal of infidel blasphemy against the Old Testament and the remainder to a tirade against Christ and His messengers—the missionaries—than whom no class of the community were represented to be more dangerous. During the great Hindu festival in April several others joined him. Wherever our men met to distribute tracts or to preach the Gospel, one of these men quickly and vehemently opposed them. Not a word did they say in favour or in elucidation of Hinduism—it was one constant abuse of Christianity.

As the London Atheists frequently find, so this Hindu Athiest found, that his sceptical friends were not of the highest moral character. They beat and robbed him, and the missionary of the district says—

On the eve of his departure he called upon me with the apparent object of excusing himself and of urging me to 'crush' the old friends who had become his enemies. And when he left he had to beg his railway fare from the Christians, the very ones whom he had abused. He is gone and his successor also has left and we are alone again.

After detailing a lot of stone-throwing and other forms of dangerous attack upon the preachers, the missionary bravely remarks—

Better far a hundred times, this vigorous opposition than the smiling assent of a nerveless and careless apathy which we have so long lamented. The persecutions of this year have undoubtedly given to our Christian community a nerve and strength which it did not formerly possess and it is a very encouraging fact that not a soul has under this excitement gone back to Hinduism nor is there one who has not been strengthened in his faith by it.

A LOST MAN FINDS THE LIVING CHRIST.

Some years ago, says the Rev. G. F. Pentecost, one Sunday night in the church of which I was pastor, in Brooklyn, New York, the well-to-do congregation that gather there had listened to their usual evening address. There was a poor fellow sitting away in one of the back seats. He sat there with his head bowed down on his knees. He was ragged and dirty. His face was bloated, and he had two black eyes. He was one of the most pitiable objects you could look upon. The congregation passed out and looked on him, as the priest and Levite did when they saw the man who had fallen amongst thieves. They wondered how such a dirty drunkard had got into their respectable church. The church officer came to me and said, "Mr. Pentecost there is a man down there." "Who is he?" "I don't know." "What does he want?" "I don't know." "Well, I'll go and see."

I went and sat down in a pew in front of him, and put my hand upon his shoulder, and said, "Well, my friend, what is the matter?" Then he lifted up that foul face, and said, "Will you listen to my story a minute? I came into this church to-night. I don't live within four miles of it. I have not been in a church for many years." But, he asked, "is Jesus Christ alive from the dead?" I had been preaching on the Resurrection. I said, "Yes, my friend, He is alive from the dead." Then he went on to tell me a little of his sad history. "When I was sixteen years of age I believe I was converted. For four years I went to the church, and to the prayer-meeting, and read my Bible, and rejoiced in Christ Jesus. I got a taste for strong drink, and was overcome by it. I confessed my sin, and rejoiced in the forgiveness of my sin. I stood for some time, then I fell; I stood again, and fell again, until I was utterly discouraged. I said to to myself there was no help for me, and I gave myself up to drink for about sixteen years. During that time I have been a miserable drunkard. I never go to church. I oftentimes think of those early days. I thought there was no help or salvation for me. But, if Jesus Christ is alive from the dead, and He is the Son of God, do you think He would help me yet?"

I said, "Have you not always known that He was alive from the dead?" "I supposed so, but I never thought of Him as alive from the dead and able to help me." He had grasped the blessed fact that He died for sinners and because He has died God forgives sin. But he had never followed Him to the grave and up and out of it to the glory, there seated at the right hand of God, a living Saviour able to help in every time of need. But that night, in his drunkenness, and after sixteen years of wretched debauchery, he got a glimpse of Christ as a present, living Saviour at the right hand of God. He fell on his knees, and cried to this living, risen Saviour to help him, to save him there and then. He rose with tears of penitence and sorrow streaming down his face, giving, as the poor fellow said, what was left of his miserable life back to Him who died for him and rose again. It is six years since that happened, and that man has since lived and walked in the beauty of holiness, and in the power of God, because he knew Christ as a risen Christ.

A NEW MISSIONARY POLICY FOR INDIA.

BY A FRIEND OF MISSIONS.

III.—The Untrodden Via Media.

The able article on "Missions," by Sir W.G. Hunter, followed by the attack of Canon Taylor, and the still later letters of Mr. Caine, have directed English attention to a method, the absolute antithesis of that which we considered last week. Before proceeding to argue in favour of any middle course, it may be well to point out several strong objections to the ascetic method which has found so much favour with the critics just named. In the first place it has never been shown that asceticism as practised by European Christians does appeal specially to Hindus. Mr. Bowen, who in his later years was identified with the mission of the American Methodist Episcopal Church, lived for many years on a bare pittance in the native quarters of Bombay. As a devoted missionary he has never been surpassed, and missionaries everywhere have expressed their admiration of his zeal; but it is a striking fact that he did not succeed in making converts. Father O'Neill, in another part of India, submitted himself with heroism to self-denial and hardships such as few Europeans would be physically equal to, but he scarcely baptized a single person. The Oxford missionaries in Calcutta are stated to have gained a position of considerable influence amongst educated natives, but they have as yet been very unsuccessful in the direct work of conversion. The Salvation Army, as the authorities themselves say in their Annual Report, is still on its trial in India. They have already had to record a terrible expenditure of life and health, and have been compelled, by the exigencies of the case, to modify their methods in many important respects. During the last twelve months they have abandoned vegetarianism, and have allowed their officers the use of sandals. With such changes as these taking place, the whole movement can only be regarded at present as tentative. The truth is that the Hindu Fakir can always beat the Christian pseudo-Fakir on his own ground. Christianity is not an ascetic religion. Hinduism, in some of its phases, is essentially so. Unnatural asceticism is anti-Christian, and these attempts have so far proved that Christianity cannot be propagated by non-Christian methods.

What, then, is the untrodden Via Media? In the India of to-day there are three totally distinct modes of living—the Anglo-Indian, the Eurasian, and the Native. The first of these is that adopted by the civilian and military classes and by the missionaries of the great Protestant missionary societies. The second is that adopted by the large town population of mixed descent and by the Roman Catholic priesthood. The third is that of the great mass of the people, which the Salvation Army has tried to adopt with such disastrous results. Last week I endeavoured to show that great evils arose from the adoption of the first by our missionaries. I now ask all true friends of Missions, including the missionaries themselves, whether the time has not come when all those missionary societies who disbelieve in the principle of enforced celibacy should, for the first time, and unanimously, adopt the second of these styles of living. It would mean a considerable sacrifice for all concerned. It would involve the reduction of stipends from £300 to £150 per annum for married missionaries, and a corresponding reduction for single men. Instead of having, as now, butler and cook, the Eurasian plan of having one servant in the dual capacity would have to be adopted. Corresponding changes would have to be made in the rest of the staff of servants. The missionary bungalows would necessarily be houses of half the rental which is now paid. In Calcutta,

where rentals vary from £150 to £200 a-year, this would be a very important relief to the funds. In Madras, where rentals are scarcely half this rate, the reduction would, nevertheless, be a great gain. If once the majority of our missionaries resolutely adopted a style of living of this character many expenses of all kinds which are necessary to maintain their present social position would speedily disappear.

If any such change as is here proposed should come within the range of practical missionary politics, it would be necessary at once to insist that such a change of life should be compulsory on no single missionary who has entered the work under the old *régime*. Due and tender regard should be had for the exceptional and temporary cases of the men now in the field, who have formed associations and made friendships which ought not to be ruthlessly imperilled or destroyed by any violent change. If any of the present staff voluntarily offered to the parent society with which they were identified to thus enter the "Via Media" the balance of their salary should be regarded as a subscription freely given and gratefully received.

The suggestion now made is that the men who are at present in missionary colleges, and those who may enter them in the future, shall be definitely informed, when they are accepted as missionary candidates for India, that they will be expected to live on the lines laid down above. I am fully convinced that there is not one man in a hundred of those who offer for mission work who would hesitate for one moment, if at the outset of his missionary career he were asked to enter the work on these conditions.

If any of the great societies should ultimately decide to adopt the policy here suggested, there are three items of expenditure which ought on uo account to be reduced, but should rather be increased. The allowances for children in England ought to be on the most liberal scale. If missionaries are to spend their lives for India they have every right to demand that the Church at home shall see to it that their children are not handicapped in the race of life as compared with the children of ministers in English work. It is hard enough for parents to be separated from their children. The Church has a sacred duty to perform in this matter, and must do it ungrudgingly. It is no part of the policy of the "Via Media" to let the children of the missionary suffer. Nor must there be any reduction in the allowances for sickness. Everything must be done that can be done to keep our workers in good health, and when their health fails the Church must take care of them. The present sanatoria on the hills must also be maintained unsparingly. On these three lines of expenditure there must be no attempt at saving.

It may possible be argued that health will suffer seriously from such a change in the mode of living. There will always be a percentage of any given number of Europeans who will find themselves unable to bear the Indian climate. But it would be exceedingly difficult to prove that the health of non-commissioned officers in the Army, fore-men in mills and places of business, and other Europeans who live in India on an income of £100 to £200 per annum is worse in any way than that of civilians and commissioned officers in the army.

The advantages of the style of living which I have ventured to call the "Via Media" over ascetic methods, which have found so much favour of late, are manifold. There are very important advantages in the existence of one happy Christian *home* in a purely heathen Indian town. It is an object lesson of the blessings of Christianity which has more weight than hundreds of sermons. Many educated Hindus to-day watch with a scarcely-to-be-regretted envy the fellowship and sympathy which unite the English missionary and his wife. The missionary home is a powerful influence for the amelioration of the lot of Indian women and the regeneration of Indian society. On the lines of the Salvation Army this phase of missionary influence vanishes. This is only one of many advantages which the "Via Media" has over the methods of the ascetic school.

The gain which would result to the missionary societies from the substitution of this for their present policy would obviously be great. The immense distance which now separates the English padri from his Indian flock would be at least diminished by one-half. His own people would realise, what a great many of them certainly do not believe to-day, that his presence amongst them was due to love for them, and not to a desire to earn a livelihood. The manifest self-sacrifice and devotion involved in such a life would react upon the whole native Church. The mercenary spirit which now, alas! animates too many of our Native ministers and catechists would be rebuked in the daily life of the missionary, and the whole tone of affairs within the Church would be purified and elevated. And how great would be the gain in the work amongst the heathen around! No longer would they regard the missionary, as they often do to-day, as only one member of the same family of which other members were the collectors, the engineers, the officers of the Army, and the heads of the Salt and Abkari departments. They would realise vividly that these men had come to India for love of Christ and for love of them, and such a conviction would mightily help in the work of winning India to Christ.

It is scarcely necessary to point out that the economies involved would enable the societies almost to double the number of their workers in every direction. Men whose hearts have been changed by the love of Christ would respond to the call for missionary workers the more readily because of the appeal to their self-sacrifice. The churches, knowing that every penny contributed was spent with the truest economy, would fill the missionary treasury with their gifts and offerings. The word "Retrenchment" would disappear from the missionary vocabulary. The work now being carried on would be strengthened everywhere, and the number of workers greatly increased. The spirit of self-sacrifice would spread from the missionaries to their converts, and the whole Church of Christ in India would become what it ought everywhere to be, a great missionary army.—*From the "Methodist Times," London.*

UNITED PRESBYTERIAN MISSION IN RAJPUTANA.

In the 27th Report of this mission there are many interesting items, although but few converts are recorded, much of the missionaries' time being evidently distracted by educational work. At Ashapura one of the new converts, in a Christ-like spirit, refuses to sue his heathen relatives for property they are unjustly withholding from him. He thinks by patient waiting to win them over and at the same time to glorify his new Master. There is a specially sterling ring about the report of Miss Gow, of Ajmere, in Zenana work. She says, "It is now clearly understood among the native gentlemen that I send a teacher to no house where the Bible may not be read. The stand I took at first upon this subject was so decided that I have very little trouble now. In the houses where I visit, I say quite frankly that my aim is not simply to teach the Bibis their letters, but to tell them of a Saviour, and if they will not allow me to do so, then I cannot waste my time by coming to talk on trifling or worldly matters, and the success attending this decision has quite rewarded me for the many sneers and slights which I at first suffered for the name of Jesus 'the despised and rejected of men.'"

At Jeypore the Arya-Samaj are circulating London atheistical literature, and exhibit a "most rancorous hatred against Christianity." Some time ago a Missionary secular educational journal argued that the Arya Samajwalas were "preparing the way of the Lord." We fail to understand how the circulation of Charles Bradlaugh's blasphemous publications are "preparing the way of the Lord." At Ulwar two preaching-halls were opened, one at each end of the town. All the Native Christians help in work. "Some are stationed on the highway and convey strangers into the hall, others make the circuit of the neighbourhood and intimate the service to all they meet, either in the houses or by the way; while when the service begins, all meet and help in the singing." This is admirable.

News of the Week.

Missionary and Church Intelligence.

—Dr. Lydia J. Wyckoff, late of Bombay, sends an interesting letter from Singapore, where she is now settled. "Singapore," she says, "is a beautiful city of nearly two hundred thousand inhabitants. The people are the Baba-Chinese (half-caste), Malays, Tamil, a few Mohamedans and Hindus, also a large population of English speaking people. My work has already opened among the Baba-Chinese, and is encouraging. I believe it will grow rapidly. The dear Lord Jesus is blessing my efforts to the healing of the body. In the future my work must extend among the Malays and the English speaking people. You know it is self-supporting. I am very happy in it. I feel that God has called me to a definite field, to take up a definite work. I intend to carry on my practice wholly as a Temperance doctor, without prescribing alcohol." God bless you, Dr. Wyckoff.

—A Lahore correspondent writes—"The Rev. J. Newton, the oldest missionary, and the pastor of the Native Presbyterian Church, has left today for Dharmsala. Two days before his departure a number of members of his congregation met at his house, and had a farewell meeting. We all respect and love him."

—A contemporary notes the fact that among the missionaries of the American Presbyterian Church in India, there are two who have each completed a full half century of service in this country: two others have passed the fortieth anniversary of their arrival; two more have been in the field for more than thirty years. Of those now in the field, five have fullfilled a period of more than a score of years. Of the present missionaries (foreign), ten are the sons, and three the grandsons of missionaries.

—An interesting missionary item comes from Japan. Two members of the Government were imprisoned for a fortnight because of some political offence. Whilst there they had placed in their hands a copy the "Life of Stephen Grellett" (a grand old "Quaker of the olden time") translated into Japanese. Through reading this book they gave up their opposition to the Gospel and both became Christians.

—The leper home at Jerusalem still steadily carries on its work under the superintendence of Mr. and Mrs. Müller. Having been taught to regard their fatal disease as an emblem of the deadly leprosy of sin, the inmates have in many cases come to acknowledge the claims of Christ, and have also shown patience in their sufferings and holiness in their lives. At the close of last year there were thirteen male and six female patients in the Home. During the year three of the inmates died, two of them rejoicing exceedingly in Christ and His redemption.

—A missionary writing from British Guiana to an English paper says of the Gospel work there: The readiness of the people to hear is such as I have never witnessed before. One has but to go out into the street with a handful of tracts or small books, and in five minutes you will have a good company round you, willing to listen as long as you can spare time to speak to them. Happily, the police have no orders here to tell us to move on, or to forbid street preaching; and if we had strength we could preach all day long. At Arcadia we were delighted to see the people coming in crowds, some bringing chairs on their heads, and others forms, and soon we had a good congregation.

—The Centennial Methodist Episcopal Church of Baltimore (coloured), received into membership on a recent Sabbath 649 persons who have been converted during the revival, which is still in progress.

—Rev. J. J. Mackay, of Trinity Free Church, Glasgow, states that six hundred in his congregation have professed conversion during the past year. Various reports presented at the recent annual meeting of the church furnished evidence of a great and aggressive work being done by pastor and people.

—We learn that Rev. G. K. Gilder, of the M. E. Mission, Karachi, recently baptized a young Muhammadan, a Syed, whose conversion has excited considerable opposition and display of anger on the part of his relatives. Notwithstanding the violent threats and severe beatings administered by his relatives, who cast him out from his home and threatened to compel him by force to return to the faith he had intelligently abjured, the young convert is reported to stand firm, manifesting an excellent spirit throughout the trying circumstances. Having been compelled to appeal to the Court for protection from the violence of his relatives they were bound over to keep the peace. Let prayer be offered that the new disciple may witness a good confession for his new Master, and be faithful even unto death.

—Alluding to the open-air preaching at the Chowpatty sea-face, Bombay, which has now been carried on by various Missionaries and laymen for about two months, the *Dnyanodaya* (Marathi Christian newspaper) remarks—"The place is one where students and other Native gentlemen take their evening walk, and can pause for a time and listen to the Gospel message. We hope these sea side addresses will be long kept up, for they will be a valuable aid in reaching the hearts of the better educated people. Bombay has too long been without this aggressive method of impressing the truth on this special and important class in the community."

—The London Young Women's Christian Association has recently held its annual meeting in Exeter Hall. During the year 1888, which was begun with a deficit of £1,472, the receipts amounted to £8,189, and the expenditure to £7,535, leaving a balance of £654. Four new branches were formed, bringing the number to 140, and the total membership was increased to 16,142. By means of the Holiday and Sick Aid Club connected with the Association 550 members were provided with several weeks' change, about half being sick cases, and 200 members of the club. In response to an invitation that all should join in small freewill offerings to help their poorer sisters, £80 was raised in London and the country iu three months for that purpose.

—The *Railway Signal* says: West Brompton gives a challenge to other Missions to raise a fund for the support of an evangelist in India, and promises £5 per year for that object. This is going in the right direction, and indicates a healthy spirit. Which among our many Missions will take up the challenge? It is desirable to have a God-sent man in each of the great Presidencies of India, and one in Burmah, who shall first evangelise the English-speaking Railway-men, and so roll away the reproach so often felt in foreign lands through the drunkenness and ungodly lives of Englishmen. Then, we trust, many a poor Native Railway-man will, through this instrumentality, take refuge under the shadow of the precious name of Jesus.

—Dr. Macphail, a young medical missionary of the Free Church who is expected to come out to India in the autumn to enter on his life-work, made a telling point in an address at Oban when he remarked that if Scotland were provided with preachers of the gospel in the same proportion as India, there would be only one missionary for each 70 towns as large as Oban.

—Rev. Wm. Anderson of Old Calabar, on entering his jubilee year of missionary labour, was presented on January 30 with an address from his fellow-workers, who state that his position has not been attained by any other missionary on the African coast. This is the more remarkable inasmuch as Mr. Anderson's labours have been expended altogether in tropical fields,first in Jamaica and latterly and chiefly in Old Calabar. The books he has provided in the native tongue will perpetuate his ministry. He is still able to preach,in spite of the infirmities whic the years have brought with them.

—At the celebration of General Booth's 60th birthday, which took place recently, £4,500 was subscribed by friends to carry on the War.

General News.

—The Woman's Temperance Union of West Virginia are rejoicing over the passage of a Bill providing for a House of Correction, where youthful offenders may be separated from the hardened criminals. The women worked hard for the Bill, and they practically passed it.

—Andrew Paxton, of Chicago, is dead, and in him the children of that city have lost a true friend. It was his great work to see enforced the law prohibiting the sale of intoxicants to children. When he began, about 30,000 boys and girls frequented the drink shops; but by persistent prosecution of the offenders he soon brought about a wholesome change. One result is that many of the drink sellers have notices up, "No minors allowed here."—*Methodist Times.*

—A curious case is recorded by a periodical published in Canada, of how a negro was brought within the grasp of the law, mainly in consequence of leaving the traces of his teeth upon an apple while committing a burglary. The marks upon the apple showed that the man's two front teeth were irregular and ill-shapen. The detective who was called upon to investigate the burglary noted the apple, and kept it in water to prevent it from shrivelling up. He then proceeded to act upon this, the only clue which had come to his hands. Walking into a store he bought some apples, and proceeding to eat one himself, he said to a well-dressed negro who had attracted his attention, "Try one." The negro accepted the gift, but when he raised the apple to his mouth for a second bite the handcuffs were placed upon his wrists. Stolen property was afterwards found upon him, which belonged to the person into whose house he had broken. The prisoner subsequently explained that after effecting an entrance into the house on the night of the burglary, the first thing he saw was a barrel of apples; he picked one up, and after two bites laid it down again, where it was a short time later found by the detectives.

—A large and representative meeting of Indians resident in the United Kingdom, took place on April 13th in Craven Street, Strand. Mr. Dadabhai Naoroji, who presided, said that India had sustained a great loss by the death of Mr. Bright, who was one of the best friends India ever had in the British House of Commons. After reading several extracts from some of Mr. Bright's specches, he said that the deceased statesman was actuated by only one motive, and that was justice to India. Some people had asserted that India had been conquered by the sword, and could only be kept by the sword; but John Bright protested against that policy, and always stood up against unnecessary wars; and he maintained, what the great body of Indians believed, that the sword if used would bring British rule in India to a close. The first resolution, which was carried, was as follows "That this meeting of Indians resident in the United Kingdom express their profound and heartfelt sorrow at the death of the Right Hon. John Bright, who for many years was one of India's best and truest friends, and who earnestly claimed justice for India on many occasions." The second was of sympathy with the bereaved family.

—Things are still in a very sad condition in the Island of Crete. The Cretan deputies have, according to the Constantinople correspondent of the *Daily News*, telegraphed to the Grand Vizier in more energetic terms than they had previously used. They complain again of daily murders and the apathy of the police. They now demand the recall of the Governor, and declare that if the Porte neglects to take this step, the inhabitants will be compelled to take the law into their own hands.

—The Miles Standish monument at Duxbury, Mass., is rapidly nearing completion. It will be over 100 feet high and will be surmounted with a heroic statue of Miles Standish. The cost will be about 80,000 dollars.

—On Tuesday evening a party of four European boys were rowing, in a small toney near the Stone Bunder basin, when suddenly it capsized by the youths having leaned on one side. The boys were Arthur Rodrigues (son of Mr. Rodrigues of the P. W. D.), Frank Smith, Edward Smith (sons of Mr. C. Smith. of the Customs Department), and F. Rodrigues, all of whom got under water. The second and third boys swam ashore, Frank Smith very bravely having held up his right hand and foot to help Arthur Rodrigues, but the latter sank rapidly. His brother clung to the boat and got ashore. Several boatmen then tried to find the missing boy, and after the lapse of some fifteen minutes they discovered, his body. It was immediately removed to the Hospital, where prompt measures were taken with a view of restoring respiration, but life was extinct.

—Last Tuesday a Parsee lady delivered a lecture in the Framji Cowasji Institute, Bombay, on the subject of "Lungs, their functions, and the effects of social habits thereon." A lecture by a Parsee lady was an unprecedented event and excited much interest. The lecture hall and gallery were early crowded and the doors had to be closed sometime before the meeting commenced.

—The section of the Jhansi-Manikpur Railway from Jhansi to Mau will be opened next month, and the whole line in August.

—On Sunday morning a goods train which was entering the Lanowli station yard from the direction of Karli ran into several wagons that were being shunted within the station precincts. The collision telescoped several of the wagons which contained a number of sheep, killing many of the animals, and also a Native shepherd who was riding in one of the vehicles in charge of the animals. Other men were also injured by the collision.

—A cyclone is reported to have occurred on Wednesday to the south of Sylhet, in the Fenchuganj district, which caused great damage to buildings on some of the tea plantations.

—The Bombay Vaiturna Relief Fund Committee, having completed its work, has been dissolved. A meeting of the committee was held in the Port Offices, when Sir Henry Morland, who presided, explained how the relatives of the crew had been provided for by Messrs. Shepherd and Co. and that the relatives of the passengers to whom relief was most necessary numbered fifty-one It was agreed to divide the fund, now amounting to Rs. 3,678, into 32½ shares of Rs. 113-2-8·5, giving one share to each of the widows, who numbered fourteen, and a half share to each of the fathers, mothers, children, &c., dependent upon the men who had gone down with the vessel.

—The 26th December 1889 has been fixed for the holding of the fifth National Congress in Bombay.

—One of the leading art-dealers in New York, having a branch in Paris has just been detected by the officers of the Customs in a most extensive system of smuggling, which, it is believed, has been carried on for years past. The antique furniture which they have been in the habit of importing proves to have been stuffed, not with hair, upon which there is no duty, but with valuable silks, which are heavily taxed. A portrait of Mr. Harold Vanderbilt, valued at 6,000 dollars, upon which *ad valorem* duty should have been paid, was smuggled in between the glass and the back of a mirror. A valuable Rembrandt passed the Customs artfully concealed between the panels of a carved oak door. The Customs people believe they are upon the track of a gigantic and systematic system of fraud, and they believe the firm in question has alone defrauded the revenue of a quarter of a million of dollars.

—News has been received at Athens of violent earthquakes in the districts of Paramythia and Margeriti, in Epirus. The full extent of the calamity is as yet unknown, owing to the lack of communication.

—An accident of a serious nature has occurred at Balaghat Mining Camp by the sudden explosion of a quantity of dynamite. A Eurasian lad named Charles Clarke and three Natives sustained serious injuries. All were at once conveyed to the hospital, where one of them lies in a precarious state.

—A pointsman employed at the Howrah railway station has been fined Rs. 30, or six weeks' rigorous imprisonment, for causing a collision between a passenger and a goods train on the 30th April. Several carriages were smashed and derailed, but happily the train was empty. Prisoner pleaded guilty.

—The P. & O. Company's steamer Assam, with the outward English mails of the 26th ultimo, left Aden for Bombay at 2 o'clock on Tuesday afternoon; and the steamer Carthage, for Colombo and Australia, at the same time.

—The rate of exchange this week is 1s. 4¼d.

Telegraphic News.

Berlin, May 2nd: The Emperor William released Malietoa owing to a submissive message received from him.

The Hague, 2nd: In consequence of the complete recovery of the King of Holland from his late illness the Luxembourg Chambers have resolved that his Majesty shall resume the government of the Duchy. The Grand Duke of Nassau's Regency has therefore terminated.

London, 3rd: The cross-examination yesterday of Mr. Parnell by Sir Richard Webster was minute and far-reaching. Mr. Parnell expressed his ignorance of, or palliated the extremest views of many of the Americans and Irishmen with whom he had been associated, and was unable to recollect much in connection therewith. He admitted that his denunciations of outrages had sometimes been inadequate. The trial of Mr. Conybeare at Falcarrah for siding with the tenants in the recent evictions in Donegal has resulted in his being sentenced to three months' imprisonment, against which he has appealed.

London, 4th: In the House of Commons last night Mr. Samuel Smith brought forward a motion condemning the opium trade between India and China, and advocating the re-imposition of cotton duties. Sir John Gorst opposed the motion on financial and commercial grounds, and said that the Chinese Government must be left to deal with the opium question as affecting Chinese morality. The motion after some discussion was eventually rejected by 165 against 89 votes.

—Sanction for the construction of a railway from Peshawur to Jamrud will issue immediately, and will be begun forthwith.

Paris, 4th: Paris is thronged with visitors, who have arrived for the Grand Exhibition opening festival, which takes place on the 6th inst. The streets already present a most animated appearance, and general preparations are being made for the *fetes*, which are to be held to-morrow and Monday. The League of Patriots have announced that they will abstain from all acts that would be calculated to compromise the success of the Exhibition.

5th: President Carnot, on leaving the Elysee Palace to-day to attend the centenary *fetes* at Versailies, was fired at by a man named Perrin, but the cartridge was blank. He was at once arrested, and on being questioned declared himself wronged, and said he fired the shot as a means of drawing attention to his case.

Paris, 5th: President Carnot, surrounded by the members of the Senate and Chamber of Deputies, as well as by the principal officers of the army, to-day unveiled the Tablet at Versailles commemorating the opening of the States General of 1789. The President made an eloquent speech on the occasion, and said that France had broken finally the "one man power" with which she had been threatened, and appealed to his hearers to maintain concord. The weather here is splendid.—M. Hentsch, one of the directors of the Comptoir d'Escompte de Paris, has been arrested, but has been bailed out in the sum of one million francs.

6th: The Exhibition was opened to-day with much pomp and ceremony by President Carnot, who was warmly cheered all along the route from the Elysee Palace. The President in his speech welcomed the peoples of all nationalities to the Great Festival and said that labour was hastening the advent of the time when the resources of nations would be solely employed in the works of peace. The spectacle inside the building was a most brilliant one, and was greatly enhanced by the splendid weather which prevailed. The British Section is the only one which is yet complete.

London, 7th: In the House of Commons last night, Sir John Gorst, in reply to a question, said that Mr. Smith's resolution condemning the fiscal system in India has been forwarded to Lord Lansdowne. The despatch of Lord Cross regarding the same would, he said, follow afterwards.—Mr. W. O'Brien and Mr. Harrington, who are at present undergoing terms of imprisonment for offences under the Crimes Act, have been brought from the jail to London to give evidence before the Parnell Commission. Mr. Harrington insisted on wearing his prison clothes.

St. Petersburg, 7th: Count Tolstoi, Minister of the Interior, who introduced the late scheme of Local Government Reform in Russia, is dead.

Constantinople, 7th: The Porte has ordered the Turkish Mission to be stopped, which was about to be sent to Zanzibar.

London, 8th: Sir Richard Webster's cross-examination of Mr. Parnell was concluded yesterday. Mr. Parnell explained that his allusion in the Commons to Secret Societies having ceased to exist referred solely to Ribbonism. In the House of Commons last night, the Naval Defence Bill was read a second time by a majority of 141 votes.

London, 9th: A strike of coal miners has taken place in Westphalia, which has affected upwards of thirty-nine thousand of them. The troops were called out to quell the riots occasioned by the strikes, and in a conflict at Gladbeck eight strikers were either killed or wounded by the military.—Turkey and Egypt have announced their adhesion to the Sugar Bounties Convention.

St. Petersburg, 8th: The Czar has telegraphed a message of condolence to the widow of the late Count Tolstoi. It is said that the new Minister of the Interior will continue to work on the same principles as his predecessor, Count Tolstoi.

THE VILLAGES FOR CHRIST.

In our fourth tour we travelled in a westerly direction and visited 13 villages. Five workers, together with the Sadhu I baptized lately, accompanied me on this occasion. In our previous tours we travelled south and east. On the morning of the 16th instant we starled for Siloda, going by way of Nowgalong, a village visited in our first tour. The Siloda folks heard us joyfully: there were 54 men, 6 women and 46 children present.

After a long ride we reached Dholar. While breakfast was preparing several men and lads came in from the village to our camp and heard the precious Gospel. We had here a congregation of 53 men, 11 woman, and 34 children. The children studied cheerfully and clapped hands with no little merriment. At this village there is a liquor shop. The liquor is manufactured from the "Mhowa" fruit, which abounds in this province. On our way here we came across a painted idol before which lay scattered a mass of cocoanut shells. A Banya broke a cocoanut before an idol but pocketed the kernel. "Why do the heathen rage and the people imagine a vain thing?"

From Dholar while the moon was rising, we reached Songhir and were soon pleasantly encamped by the river side, which I regret to say was not free from the attacks of the mosquito. According to promise we met the Songhiris at their Dharmsala after supper. Patel Niyat, a Rajput, seemed very kind and hospitable. There was a wedding in the village: this of course bronght in a number of guests from other villages, so that we had a pretty fair congregation that night. At the commencement of the meeting the bridegroom, clad in crimson garments, was present, but soon was carried away in his palanquin with jarring village-music to the bride's home. There was a congregation of 95 men, 22 women and 12 children present.

Wednesday morning the 17th instant, we pushed on to Koshnar, the village we promised Sigdar, (tbe young Rajput we met at Deplong) we would visit, which was reached in half an hour. We met Sigdar's brother on the way and asked him to call him. Soon a verandah of a building was made ready for us. The congregation, although not large, was very attentive. Sigdar, his father and brother listened to the singing and preaching with rapt attention. An old man said to me "Sigdar has told us about your visit to Deplong and the books he had received from you." Our interest in the children gave the adults great pleasure. Several tracts and illustrated religious papers were distributed here.

From Roshnar we had a long ride through the sun to Siltia—a small village, the patel and the few inhabitants of which heard us gladly. A short ride thence brought us into Pandana, a very large village, larger than Jeshwari, which we visited in our 2nd tour, containing a population of over 2000, I should think. Here there is a Police station, a Hospital and a Government school of 125 boys, taught by 3 Brahmin masters. There are 2 Dharamsalas, in the larger of which we had our great, gathering at 4 P. M. on the 17th instant. On entering our camp we came across a rather queer looking object under a prodigious mango tree in the grove: he was covered all over with rough trinkets and rags, a frightful object for children to look at. At our request he came to the camp, but our men could not with all their plain talking do any thing with the man. When asked to name his caste, he answered, "main brikchh ka raja hun, main brikchh ki zat hun" i. e. "I am king of the trees, I am of their caste." I took him by the arm and then sounded his chest, saying to him, you are a strong man, why don't you work. He talked foolishly and at the end of his sentences would put in the word "kyun." The kotwal spread the news of our arrival. A crowd of 300 men, 2 women and 150 children heard our singing and preaching. I have, in most of the villages visited, read in Hindi our Saviour's intercourse with Nicodemus. What a rush for tracts at the close! What nice-looking boys and girls did we meet with in this great village and how quickly did they master the first lesson in the Catechism and join in singing "Yisu Masih mera prana bachaya." There were Brahmins, Rajputs, Bhils, Mahomedans and Ballahis in the congregation.

As the sun was setting we entered Gobria and the Bhils received us joyfully, and very cheerfully listened to the blessed Gospel of Jesus. The patel of this village, who was away, is a *takur*. The Rajputs, Ballahis and Bhils are good listeners to the Gospel story. May God speedly save these tribes.

That same day we pushed on to Sangwara. The following morning we entered the place and had a splendid time with the people. But I must say I was not pleased with the conduct of the liquor seller. He seemed to distract the attention of some of the lower classes in the audience: I squarely looked him in the face and asked him to keep still. The Sangwara folks were immensely pleased with our visit, and followed us after the preaching to our camp. These people never before have heard the Gospel preached. How they listened to us as we sang, read, preached and prayed!

That same morning we rode through the fields and reached Jasoor Beriya. Bagajee, Patel, showed us great attention. This village is full of Rajputs. You can find them out by their big eyes and broad cast of features. They are good hearers of the Gospel. Two young men as soon as they saw me enter the village bolted for very fright, but they soon overcame their fears and found their way to the Dharmsala. A number of women heard the Gospel at this village. How shall I describe the work: How my heart ached at the sight of so many nice children in darkness! We talked most faithfully to these people and begged of them to turn to Christ. I said to them, "I am not a jungle janwar (animal) that would destroy you and so, when you see me again don't run from me." They loved us.

In the blazing sun we arrived at Chamati and encamped in a beautiful mango grove, but after making ourselves comfortable our troubles began in the shape of some flying insects, usually found on the trunk and branches of mango trees, visiting us: the smoke from the hearth which was preparing our "khana" made it very uncomfortable for them, and so they thought it would be nice to seek comfort and rest in my temporary home—the cart. Bapu, a Kunbi, visited our camp and listened most attentively to the Gospel. I talked to him from my cart and so did one of my workers later on: he took from me a Gospel and a large number of religious tracts. Two lads said to me, "it is your work to read, but it is ours to work in the field." I said to them, "stick to your work but read as opportunity offers." Quite a good turn out at this village. The Ballahis came in force. The preaching was with power; God was present. Kisni, an old Ballahi woman earnestly heard the Gospel and confessed faith in Christ. We talked to her after the service and she seemed so earnest. She promised to call and see us at our home with her two grown up sons who were present in the gathering. We personally talked to many and gave away a large supply of tracts. Women even came up for tracts. The children with joy-lighted faces studied the 1st lesson in the Catechism and clapped hands joyfully as we sang "Yisu Masih mera prana bachaya."

At sunset on our way to Abua, a man, a kachi (a cultivator of saffron) by trade, lodged a complaint against the Chamati Patel's oppression and avarice. I advised him to petition the Deputy Commissioner, Nimar and told him that I was a padri. I had the opportunity of preaching Christ to him. The Patel of Abua, Hital by name, is 65 years of age. His mother Gunga is 90 years old: she has the reputation of being religious and versed in her own theology. The old patel received us joyfully, and manifested great interest throughout the service in his village. He

sang with us, "Kyun mana bhula hai, yih sansara." There was a marriage at Songhir, but a funeral here. A child 7 months old had died. The father and the funeral party had just returned from the burning ghat. I said to the Patel, send for the father and we will speak confortably to him. We are going to preach God's Word. Soon the sorrow-stricken man took his seat in the audience. As we proceeded with the service, 13 women in single file, clad in plain garments, entered the funeral house, and then a cry, How dark is the house of a heathen in the time of affliction and death without the Gospel and Christ! The Patel said that he would make every possible arrangement for our comfort, if we would but stay in his village for the night. We said we would avail ourselves of his hospitality another time. After prayer and the distribution of religious literature we started at nightfall for Gowr, the Patel and a number of the villagers following at a short distance seeming very grateful for our visit. On the night of Thursday we arrived here. Information of our intended visit had already been forwarded. On arrival the Muccadum and Patel came up after a bow and led us through the dark street to the place of encampment. The Patel sat by my side and heard the Gospel cheerfully, talking a Gospel and some tracts. Now, said he "if I give my soul to Parmeshwar (God) am I to reject my wife." No, said I, "it is a great sin to do so, get right and your wife will follow, seeing your good conduct." "When you were at Nowgalong we received news of your visit there at Siloda." He was going early next morning to Siloda, but on learning that we intended preaching in Gowr, he put off going to a later hour, and was present in the audience the next morning earnestly listening to the Gospel. But while the service was going on, he quietly slipped the Gospel and tracts I gave him the previous night on to my seat and left the congregation after further listening to the Gospel. The Muccadum who was a little stiff in his bearing the previous night greatly toned down and became quite friendly and talked freely on the subject of Mukti (salvation). The people on the whole seemed timid. The carpenter of Digaris one of the villages we visited in our 1st tour, heard us again with great pleasure at this village.

The illness of one of our party urged us homewards. On our way we called at Rojdi. Some children on our approach fled and hid themselves. Women peeped over walls. After a little time the Kotwal and Patel managed to get the inhabitants out and oh what a blessed time we had. Timid boys and girls were full of confidence in us and crowded around joyfully, studying the 1st lesson in Mudge's Catechism and heartily clapping their hand as we sang, "Yisu Masih mera prana bachaiya."

In this tour we ministered to 798 men, 136 women and 464 children. Total 1398.

T. E. F. MORTON,
Missionary, M. E. Mission,
25*th April* 1889. Khandwa, C. P.

P. S.—Please pray for us and our work, and kindly send on the Rs. 100 asked for in the last letter, for the purchase of a cart and a pair of bullocks.

FORTY YEARS A HERMIT.

The Connecticut "leather man," who has for the last forty years or more lived the life of a hermit, was found dead in his cave near Sing Sing on a recent Sunday. The dead man had lived more or less of the time since 1860 in this place and was known by every one as the "leather man," because he wore a complete suit of leather, including hat, coat, breeches, gloves and boots. He also carried a leather valise. The suit weighed about sixty pounds and was principally made of old boot-legs, and the shoes were made of the same material, with wooden soles, and weighed about ten pounds.

CAPTAIN MARY MILLER.

There are two women who are captains of steamers on the Mississippi River. One of these, Captain Mary Miller, made her first application for a captain's licence when her husband died. For several years, she has thus honestly supported her family. She has reformed many steamboat mates, her presence being sufficient to stop the flow of bad language which these gentlemen in the past found necessary to the control of their crews, and she is now one of the most popular "masters" on the river.

INTERNATIONAL BIBLE STUDY.

SECOND QUARTER. LESSON VII.

Sunday, May, 19th.

Mark xiv: 12-26.

SUBJECT: The Lord's Supper.

Parallel Passages: Matthew xxvi, 17-24; Luke xxii, 7-16.

Golden Text.—This do in remembrance of Me.

Perhaps there is nothing in the Christian Church around which so much controversy has raged, as around the subject treated of in to-day's lesson. Catholics and Protestants, Ritualists and Quakers have all had their particular and earnest views upon it.

To go over old controversies for the sake of curiosity, is a sinful waste of time to the believer. But to try to get at the root-truths which have enabled the various theories of the Lord's Supper to exist for so many centuries, and apply those root-truths to our own personal spiritual lives, cannot fail to be to God's glory.

Take for instance the Roman Catholic idea of the Lord's Supper. Blasphemously idolatrous as are many of the heresies which have been connected with, and now form part of the Romish "Mass," yet there is a root-truth even in that. The actual spiritual feeding upon Christ as the Bread of Life, is one of the most powerful sources of spiritual strength. This spiritual feeding upon Christ is a mighty truth, "according to the riches of His glory. . strengthened with might by His Spirit in the inner man" (Eph. iii. 16), "strengthened with all might according to His glorious power." (Col. i. 11).

Then came the wonderful Reformation, in which the idolatry which had gathered round the Mass was unsparingly denounced by men who knew this spiritual feeding upon Christ. The Protestant idea of the Lord's Supper then came strongly to the front, of taking it in commemoration of His death, and in anticipation of His second advent. Two stupendous truths are therefore typified, which are as important in their place as the great root-truth which is buried under the Romish corruption of the Mass.

The various modes of observing the Lord's Supper may therefore be grouped into two classes, the objective and the subjective. The objective method is doubtless of primary importance, as the subjective cannot exist without it, though the truths which underlie both methods are a necessity to the attainment of "the measure of the stature of the fulness of Christ" in the spiritual man.

The first, the objective method, is founded on 1st Cor. xi. 25,26., and looks back upon the overwhelming scene on Calvary, when the sins of the believer were borne by Christ, and when eternal life was purchased for the saint, entirely apart from his works. It also looks forward to the joyful moment when the Son of man shall come in glory for His saints.

Whilst the objective method deals with the beginning and the end of this Dispensation, the second, or subjective method, deals with that whlch goes between the first and last events of the Gospel age. It is founded upon such passages as "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." I am the living Bread." (See John vi. 51-58). It looks upon the actual indwelling of God through Christ in the believer.

The two methods are beautifully joined together in type, in Numbers xv. where with the sacrificial lamb, the type of Christ on Calvary, were to be brought the materials for bread, and wine, types of the indwelling strength and joy of the Holy Ghost. These types are repeated three times over.

"Examine yourselves, whether ye be in the faith; prove your own selves" (2nd Cor. xiii. 5), is a command that it is well to obey in considering these points. Far more important than the outward type is the spiritual truth which it typifies. (See Rom. xiv. 17). Do we definitely know our definite sins to be actually laid upon Christ at Calvary? How about our pride? our uncleanness? our self? Is it nailed with Him to the Cross? Buried with Him in His grave? Are we risen with Him in newness of life? If not, it is a worse than useless form, if we eat a morsel of bread, or sip a little wine "in remembrance of His death."

Then with regard to His second coming. Are we joyfully looking forward to the time when He shall reign? Are we "looking for and hasting unto the coming of the day of God," when there shall be a "new heavens and a new earth, wherein dwelleth righteousness" (2nd Pet. iii. 12, 13)? Have we consecrated ourselves, body, soul, and spirit, "all we have and all we are" to God for that end? Should we joyfully greet Christ if He were to come at the present moment? Are we really feeding upon Christ? Is it "our meat to do His will"? Do we know our own absolute weakness to do anything apart from Him? Do we know His mighty inward strength?

Let each of us never rest until we possess all the salvation that Christ has to give us.

THE LATE DR. ASA MAHAN.

The Rev. Dr. Asa Mahan, co-editor of "The Divine Life" passed away on the 4th ult. He was born in Vernon, New York, in 1799 but spent the latter part of his life in England. He is well known for his writings which have been helpful to thousands of Christians. The fulness of Christ's salvation, the higher life to which His followers may attain, was his constant theme. "Up till within a few hours of his death, when he sank into unconsciousness he was in sweetness of Christian character and bearing, and happy trustfulness of heart, just what he has been for so many years past. His last hour of conscious life was spent in prayer for 'a world of sinners lost' and that God would baptize his Church, and send forth ten thousand missionaries to carry the tidings of His grace."

SOMETHING LIKE A FRIEND.

Many good anecdotes are told of the late Thomas Garrett, whose life was devoted to the liberation of the slaves. He never lost a chance to assist a fugitive, and many times imperilled his life and property in so doing. He once forfeited all his goods to the State of Delaware for having aided a slave to escape. At the close of the auction, the officer turned to Garrett, and said, "Thomas, I hope you'll never be caught at this again." "Friend," was the reply, "I haven't a dollar in the world, but if thee knows a fugitive who needs a breakfast, send him to me."

BOWEN MEMORIAL FUND.

Amount previously acknowledged	Rs. 7,508	3	6
Received from			
Lt.-Col. Stuart L. Richards ...	15	0	0
"Anon:"	5	0	0
John Barrie, Esq., Parkhead. £ 1.	14	12	0
William Ashdown, Esq., ...	50	0	0
Henry Wale, Esq., Bolarum	15	0	0
Rev. Andrew B. Wann...	100	0	0
	Rs. 7,707-15-6		
Further amounts promised previously acknowledged	1,150	0	0
	Rs. 8857-15-6		

G. MANSON,
Hon. Treasurer.

8th May, 1889.

The Mandalay Church, according to a contemporary, was nearly burnt down on Good Friday. One of the punkah robes during evening service knocked over a kerosine lamp and set the church on fire, which was put out with some little trouble.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.
Cowasji Patel Street, Fort, ditto at 7. Gujerati.
Khetwadi Back Road, ditto at 7. Marathi.
Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

I will refer to the case of the man with the withered hand. The Lord Jesus told him to stretch it out. But without divine power, he could not. He did not, however, make this a reason for not doing it, but obeyed the Lord, and, as he obeyed, the power was given. He did not have to wait for the power, the power was waiting for him. And so the blessed Holy Ghost is always waiting for us. He is given as a help, not as a hindrance. He is always ready, and the moment we put forth our will to obey God's commands, He is at once there to make it possible for us to obey.

H.W.S.

The Bombay Guardian,

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Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

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SATURDAY, MAY 11TH, 1889.

NOTES AND COMMENTS.

"Pride goeth before destruction, and a haughty spirit before a fall."

In this issue we publish the third of the articles from the *Methodist Times* on "A New Missionary Policy for India." The principal positions in the articles are briefly these—1st; that Missionary Colleges and High Schools are a failure as a means of conversion, and that the money which is spent on them would be more fruitfully employed in developing Native evangelistic effort and on primary schools for the children of the masses, a change that would liberate the higher educational missionaries for evangelistic work. 2nd; that the tendency of higher educational work upon missionaries is to induce a style of living which justly invokes criticism, and which removes the missionaries who adopt it as far from the masses in India as bishops are removed from the masses in England. 3rd; that there are three modes of living in India, (*a*) the Anglo-Indian; (*b*) the Eurasian; (*c*) the Native; that missionaries would be brought more closely into contact with the people, under conditions adapted to increase their influence, by adopting the second named mode of living; and that this change, while not detrimental to health, would enable the Missionary Societies to double the present number of workers with their present funds.

The bitter spirit which these suggestions have evoked on the part of some missionaries, chiefly those engaged in secular educational work, will surprise many persons in the home Churches, and will be a more damaging criticism of such missionaries than any remarks that have fallen from outside critics.

We venture to believe, however, that most missionaries are too sensible and too solicitous for the advancement of Christ's Kingdom among the perishing millions of India, not to admit the substantial justice of the main positions of the articles in the *Methodist Times*. Those positions have been well illustrated by experience in Bombay.

A writer in the *Christian* suggestively says that "no disciple in the New Testament is mentioned as accumulating money, except Judas Iscariot and Ananias and Sapphira." The accumulating of money by believers is spoken of as a most deadly sin in James v. 1-3, bringing forth terrible judgments from the Almighty. "Your gold and silver is cankered (rusted with hoarding and accumulating it); and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." It is to be noted that it is the *rust* which "shall eat your flesh as it were fire." It is not a sin for believers to temporarily possess silver and gold, always however, dealing with it as faithful and wise stewards. It is a sin for them to hoard and accumulate it.

We rejoice that the attention of the House of Commons has again been called to the iniquity of the opium traffic with China. Although Mr. Samuel Smith's motion was lost, the number who voted in favour of it (89) augurs well for a majority when the Christian Churches of Great Britain have spoken out a little louder.

The discussion in Grant Road Church, Bombay, reported in last Saturday's issue, was continued on that date before a large audience; and is be resumed to-day (Saturday). It is right to answer the questions of *bona fide* enquirers, but we are not persuaded that it is wise for missionaries to lower the dignity and authority of their message by carrying the Gospel into the arena of debate, and thus placing it upon the level of the religious systems of man's creation.

An article will appear next week on the general position of Hindu widows, which is receiving much attention in England in connection with the Patna case.

Some time ago we quoted from one of Keshub Chunder Sen's addresses in which he said that Mahadeva, Durga, Kali &c. &c., were so many forces of his "god," and that wherever there was a shrine to these licentious idols there was a shrine to his "god." We then went on to point out that this "god" of Keshub Chunder Sen was not the God of the Christians, who is alone seen in the face of Jesus Christ. A Brahmo contemporary thereupon asks us to "anathematise" the apostle Paul for taking the altar to the Unknown God at Athens for the basis of his address there. But Paul's address at Athens is exactly a case in favour of our contention. Paul did not say that Jupiter and Juno and Venus &c.,—corresponding to Mahadeva, Durga and Kali &c.,) were forces of his God. He repudiated all these, and preached to them about the God who was unknown to them, and told them definitely how He was revealed in the face of Jesus Christ. Paul's position is exactly our position. We repudiate Buddha and Krishna and Mahomet and all other pretended saviours; and standing on God's written Word, say that "there is none other name given under heaven whereby we must be saved" but that of Jesus Christ.

GEMS FROM "ROMANS."

Some misunderstanding was caused in the first paper under this title, by a lack of clearness in the expression of the writers with regard to the words *eis* and *heis*. It was supposed that they confounded the preposition *eis* with the numeral adjective *heis*. This was not their intention. They were careful not to say that the *same* words were used in the three passages Romans i. 1, Matt. xix. 5, 6, and John x. 30. Their actual words were "The word that Paul used (in Rom. i. 1) was *eis* which *is similar to* that which is translated 'one' in the passages Matt. xix. 5, 6, and John x. 30." The words used in the latter two passages are inflections of *heis*, and their contention was that *eis* and *heis* were probably of the same origin, in the same way as the English words *one* and *only*. But whether this is so or not, the fact of which they used this as an illustration is indisputable. Paul was indeed a man "permeated and saturated with the Gospel of God." None of the apostles were more closely identified with it than he who said that if "an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i. 9.)

II.

"Which he had promised afore by his prophets in the holy scriptures." (Rom. i. 2.)

The first word for comment in this verse in *dia* which is translated "by" the exact meaning of which is "through," as in Matt. vii. 13, "Enter ye in *through* the straight gate" and in 2nd Cor. xi. 33 where Paul recounts how he escaped *through* the city wall *through* a window. In Acts iii. 18 again, "those things which God before has showed *through* the mouth of all His prophets." John Woolman, the celebrated pioneer of the anti-slavery movement, used to say that it was the duty of every Christian to live so closely to his Maker, and to abide so completely in Christ, that He should be able to use him as a passive instrument in His hands, and to speak through him as through a trumpet. There is a marvellous spiritual truth underlying this statement, though all due precaution should be taken to "try the spirits whether they are of God" (1st Jno. iv. 1) as we shall see further on.

The next word *prophétón* (prophets) like *doulos* in the last article, would require a book in itself to write up properly. A few prominent points may, however, be noted here. Bringing together all the places where allied verbs and nouns are used, it will be noted that the term is not one that is applied to Old Testament saints only. Paul urges in 1st Cor. xiv. 39, that all saints should earnestly desire that they might *prophesy*, that they should *covet to prophesy*. In the first verse of the same chapter he tells all who have the love of Christ in their hearts to earnestly desire to *prophesy* above every other spiritual gift. This gift of prophecy was for all, as shown by Paul's graphic picture in 1st Cor. xiv. 24-25 of a primitive Christian meeting where every one prophesied, and an unconverted stranger coming in and hearing, surrenders to Christ. Paul directs how the men and women of the Corinthian church should be dressed who prophesied, so that Christ should be honoured by "those who were without." (See 1st Cor. xi. 4-5.) Philip the evangelist had four daughters who prophesied (see Acts xxi. 9.) Finally in 1st Cor. xiv. 31, the Holy Spirit says through Paul to every believer in Christ "ye may ALL prophesy, one by one."

In Rev. xix. 10 "the testimony of Jesus is the spirit of prophecy." This is the whole essence of the meaning of the word whether in the Old or the New Testament. In Matt. xiii. 35 and xxvii. 35 David is a prophet. But he was only a prophet because he spoke of Christ. David's Psalms are full of Christ to the twice-born soul. Isaiah and Jeremiah, Daniel and Malachi were all prophets, in the sense of their having testified of Jesus and of the marvellous events that should cluster round His name. Anna was a prophetess in Luke ii. 36 because she spoke of Jesus. All who, led by the Spirit, testify of Jesus are prophets and prophetesses whether they lived forty centuries ago, or are speaking at the present moment. It is this gift of testifying for Jesus in the power of the Spirit, that Paul exhorts all believers so earnestly to covet.

This gift of prophesying is only obtained by close waiting upon God. It is not simply talking about doctrines, however correct those doctrines may be. It is rather living in the position referred to by John Woolman, of being a trumpet through which our Heavenly Father can speak.

A good illustration of the spiritual attitude of the mind in "prophesying" is found in the passages Ex. iv. 16, and vii. 1, in the latter of which Moses is described as in the place of God unto Pharaoh, and Aaron as the prophet of Moses. All that Aaron had to do was to be the mouthpiece of Moses, neither adding to nor taking from the message delivered to him. The whole duty of Aaron as prophet was intently to listen to Moses, and say out to Pharaoh word for word that which Moses told him. So, if we seek the gift of prophesying, we must intently wait upon God, especially in the pages of His word, and hear from Him, that which He wishes us to tell to others.

But it is possible to be deceived on this point, and therefore, whilst believers are commanded in 1st Thess. v. 20, not to despise any one who professes to speak by the Spirit of God, yet they are also to "prove all things" by the Book of the Spirit, the Word of the Living God, the Bible, and "hold fast that which is good" carefully abstaining "from all *appearance* of evil."

The last comment on this verse will be on the word *hagiais* "holy" ("which he hath promised afore by his prophets in the 'holy' scriptures.") It is a mercy, in the midst of all the human confusion of criticism on the subject of the inspiration or otherwise of the Old Testament, that God's Word speaks so plainly upon this subject. This word *hagios* (of which *hagiais* is an inflection) is never used in the New Testament except in alluding to things or persons sanctified, dedicated, set apart for God's use and, as regards standing, without blemish in Christ. All things set apart for God's use in the Levitical law were without blemish. This fact is reiterated scores of times in the types of the Pentateuch. The word "scriptures" used in this verse by the great Apostle, alludes only to the books of the Old Testament. Therefore in applying the term *hagiais* to them, he definitely asserts them to be "without blemish." This is a significant fact.

M. & E. A. G.

"HELP YOUR FALLEN BROTHER RISE!"

BY THE LATE REV. KENNETH MACAULAY EICKE, OF KARACHI.*

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. viii. 13).

On the island of Hoy in the Orkneys, the inhabitants earn a dangerous livelihood by robbing sea-birds of their eggs. To get at the nests men are let down by a rope from a cliff 1,000 feet in height, and when they are perhaps half-way down, the men at the top make the ropes fast. Each man has a signal cord. Then as they hang out clear of the cliff, they swing about until they work themselves towards it. By and by they clutch hold of some jagged rock, or a root or shrub, and then they hang in mid air, and fill bags with the eggs of the birds. One man suspended thus between heaven and earth by a single rope, swung himself into a crevice, and was busy at his work, when he was attacked by an eagle. The eagle came at him with full force, with wings, and beak, and talons. The man swung out into the air, while the eagle battered him with its wings, and tore at him with its beak and claws. Holding on with one hand, the man with his other hand drew a long sharp knife and made a desperate blow at the eagle, but he missed the bird and cut through

THE ROPE BY WHICH HE WAS SUSPENDED

all but a few strands, and these began to give way! He made the signal, was hauled up to the edge of the cliff and just saved, but they say his hair had become white! There are young men to-day who are hanging over the bottomless gulf by a single cord. It is all that binds them to life, home, happiness, and heaven; it is all that holds them. Instead of making the signal to be hauled up to the edge, they are using their knives in cutting away every strand of the rope! Thousands of them are dropping into the awful gulf utterly ruined for time and eternity by their own act, and by their own purpose, fascinated by the power of the drink. Oh! the fascination of the drink! Men are over-ruled, over-powered, and over-mastered by the curse of this appetite. We see men to-day destroying themselves by it, and they know it. Do not tell me that such a man does not know that he is going to destruction. The drunkard knows that every glass he takes is another nail

DRIVEN AND CLENCHED IN HIS COFFIN.

He knows it and still he goes on. Sometimes he wrestles with his enemy, wrestles for life with the serpent twining about his body, twisting round his throat; he struggles hard, for no man in the world intends to become a drunkard. No man starts with the intention of ruining himself, of bringing disgrace upon his family, staining his reputation, blasting his prospects, destroying his manliness, ruining himself, body and soul. No man intends to do it. But so fearful, so deceiving is the influence of drink, that men go sliding down the scale, inch by inch, foot by foot, to utter ruin. Young men, let me bring before you a vision; before us stands a bright, fair-haired, beautiful boy, the picture of health and beauty. That is youth, that is what you were in the past. Another figure—grown to be a man, genius flashes from his eye, his broad brow denotes intelligence and power over his fellow men. That is what you might be, and ought to be, a glorious being. Then appears a trembling wretched thing, fetters on his limbs, his brow seamed, his lip swollen, the image of God marred, What is that? Is that the present state of any

* This stirring discourse was delivered last December at Karachi. The preacher has now gone to his eternal reward.

here? Then you shall see another vision. It is a

WRETCHED EMACIATED CREATURE

his heart is all on fire, mark his flushed face, eyes blood-shot and glaring, his tongue bitten through, his black lips streaked with bloody foam, a prey to horrors innumerable, hideous things glaring from the walls, stretching out their long glistening arms, slimy reptiles creeping over him in swarms. Turn which way he will, they are there on the floor, the walls, the ceiling, writhing under the door, millions of them! hear him yell, "Oh! horror, drive them away, They creep, they crawl! Pity, oh! pity, Help! Help!" Is that the future waiting for any of us? Or if we raise the veil and peer into the future, shall we see this—early morning in the streets of London or Manchester, a thin and ragged figure, slouching along towards the liquor-shop, shivering with the cold, holding himself together, his eye dull and bleared, licking his white lips with his still whiter tongue. He takes the glass of spirits in his hand, he lifts it to his lips, and then with a shudder sets it down. He loathes the spirit, yet he *will have it*. He grips the glass again. He brings it to his lips. The very smell of it so sickens him that he turns away in disgust, and he will make the attempt half a dozen times and fail! Give him a lemon, he will grip that with one hand, and with the other pour the fiery draught down his throat, then dig his teeth into the lemon, and so manage to swallow the drink! Then he will sit quite still. Don't speak to him now. He is waiting for the effect. It comes. The fiery fluid starts the stagnant blood in the vessels of his diseased stomach, and he feels better." "Oh! I feel better," he says, "what a fool I was just now to think of jumping into the river." It is but for a moment; now comes the re-action, he soon grows worse than ever, but the appetite is aroused. All the powers of earth will not stop him now, drink, drink he will have it, though he shall

TRAMPLE ON THE UPTURNED FACE

of his only child to get it! There is no one here who has come to that yet, but if any one here is given to drink, that may be in store for him. That is what I am striving to prevent and I want you all to help me, young men. It will cost you something, but life is a battle-field. Since I landed here I have worked and fought hard against drink, but any efforts that I have made in the past are as nothing compared with what I mean to do, if God gives me health and strength in the year which is just coming upon us, and I want to know how many of you are going to stand by me. I don't want your money. I want you. I want your trust, your confidence, your love, I don't want your laughter, nor even your applause. I want your sympathy, your sturdy shoulders pressed against mine, your strong hands clasping mine as those of your brother who wishes to help you. Look back over the past year, there are those of us who have come out of the fire scarred and bruised, some of us will never be what we might have been, and all because of that accursed drink.

As year after year rolls on and brings us nearer and nearer to our end, what would we not give to be able to wipe out our record. Oh that awful record! You are writing a new one every day. You begin in the morning with a clean page, perfectly clean, and at night it is smeared and smudged and blotted. You turn down the page and think it is gone. No! You can never blot out or scratch out one word. You are making marks that cannot be wiped out by you. Here is a new year just coming, you are young most of you. What a grand thing it is to be a young man with a new year of life coming on. You are like a switchman on the railway. The train is coming loaded with human life, hopes and happiness; your hand is on the switch, you can turn the train on to the main track of usefulness, safety and life, or you can turn it down the bank to destruction and death. But when it has passed by you will be able to do nothing, your opportunity will be lost, lost for ever. By and bye you will say perhaps on your death bed, "all gone; every opportunity.

WHAT A FOOL I HAVE BEEN!"

But before any one will come and help me, they will say what do you want us to do? I want you to help me in setting an example. An example of self-denial, an example which will appeal to the feelings of your weaker brethren. If a man has no temptation to drink, if he can drink as much as he feels inclined for, without danger, he gratifies a lawful appetite and does himself no harm. If there was no such thing as a drunkard in the world, I should have nothing more to say. But there *are* drunkards in the world: they are our brothers: to them a man such as I have mentioned is simply one who does what he likes without the dangers to which others are exposed. It may be unreasonable for a drunkard to say this, though for my part I agree with him, but he does say it and will say it, and if you want to help him you must take some other ground. Now here is my ground.

DO YOU SUPPOSE

that the Bible permits, sanctions, and approves its use, that the Saviour made it and it is lawful to use it? Let me say that I only listen to the Bible argument from Bible-believers and Bible-lovers. I think it cowardly and contemptible for a man to search the Bible for permission to gratify a desire and then reject all God's requirements. But I am a Bible believer and Bible lover, and I trust all here are the same, and my view is this—by my allegiance to God, by my faith in Christ, by the vows I have taken upon myself in His presence and before His people, I hold myself bound to give up a lawful gratification, if by so doing my example will save a weaker brother from sin. That is my position. Can you take that away from me?

HEATHEN TEACHERS IN MISSIONARY SCHOOLS.

Secretaries of Missionary Societies are sometimes placed at a disadvantage through not having been fully informed. Mr. W. S. Caine, M. P., writes as follows in the issue of the *Baptist* to hand by the last mail—

DEAR SIR,—In writing you a few lines once more on missions, I am not re-entering the controversy. In my original letter I made the following statement:—

It may shock some of those who subscribe to its funds to know that this object is being partly attained by the employment of unconverted Hindoo or Mohammedan teachers in many of their day-schools, and that this is rendered inevitable by the impossibility of filling the posts from the Native churches themselves. This is not confined to the Baptists.

Mr. Baynes wrote denying that there were any heathen teachers employed in Baptist day-schools, saying it was quite against rules to do so.

In my reply I stated that

Mr. Baynes says this is forbidden by the Baptist Missionary Society. That is enough for me, and for everybody else who knows Mr. Baynes. I have been clearly misinformed. All the same, I hope he will keep this point in view during his coming visit to India.

I venture to repeat this word of friendly advice.

As this is one of the instances in which I have been freely charged with misrepresentation, I think it may interest your readers to know that I have this morning received a letter from Mr. H. Anderson, one of the Baptist missionaries in India, dated from Jessore, in which he makes the following comments on this point:—[Then follows a statement from Mr. Anderson in which he records the fact that in one district in Bengal heathen teachers are being employed under a Christian inspector. In another District all the masters are Hindus and Mahomedans without exception.]

If what Mr. Anderson says is true, I think I am quite right in what I have said about this matter, for one of the ablest and most devoted Baptist missionaries frankly admits the employment of heathen teachers, and the teaching of the Christian catechism by heathen masters in Baptist day schools. It appears clear that the rigid rule laid down by the committee at home is being administered in India with a certain amount of laxity—enough, at any rate, to fully justify my remarks. I have little doubt that most of my other eontentions will be supported as this particular one has been—Yours faithfully,

W. S. CAINE.

1, The Terrace, Clapham Common, S. W., April 16, 1889.

Correspondence.

JABALPUR M. E. CHURCH.

To the Editor of the "Bombay Guardian."

DEAR SIR,—The new building belonging to the M. E. C. Mission at Jabalpur being completed, I am requested by the Building Committee to invite all former pastors and members of the charge, to be present at the opening entertainment to take place on the 17th May.

Yours faithfully.

P. GEERING.

A NATIVE CHRISTIAN ON A GEORGE BOWEN DHARAMSALA.

To the Editor of the "Bombay Guardian."

DEAR SIR,—The suggestion by A. B. C. which appeared in your issue of the 20th ultimo to have a Dharamsala or Rest-house built for the weary and sick Native Christian travellers in memory of the late Rev. George Bowen is I consider worthy of notice.

I have very painfully observed during the last 11 or 12 years since I am in Bombay the many difficulties encountered by Native Christians who had come to Bombay from all parts of India. I can give many instances but am afraid that it will occupy much space; suffice therefore for me to make mention of one that took place recently of which I was much struck. It is of young Native Christian lady from the Zenana Mission, Bangalore, who came to Bombay to catch the Kurrachee Mail, with a view to go to her sister's place at Kotree and spend the Easter holidays with her. She was unaccompanied with the hopes of meeting her brother-in-law at the (Victoria Terminus) station, and and be accompanied by him in her voyage to Kurrachee and from thence by Mail to their destination at Kotree. But unfortunately her brother-in-law through some cause or other did not come. It is very pitiful to note, that she went to the station master with tears in her eyes imploring him to direct her to some respectable place. The station master who I believe is a good Christian was much moved from all what he has seen and heard, sent immediately for a gharee and directed the *gharee-walla* to take her to Revd. Mr. Hume's place; here also she was disappointed—she was told that Mr. Hume has left for up-country a few days ago; and now it fell to her lot to go from door to door, and nowhere shelter was given her on the grounds that there was hardly any room for her and at last Providentially as it were she was met by those who knew her parentage and was welcomed to their house.

Now I must say that had there been a Dharamsala for Native Christians this lady would have been spared from all the troubles and anxieties she underwent.

As for the proposed building of a Hall I think it is not much to be credited since it is confined to one object, that is for educational purposes, and again it is confined to one class, it tends

to brighten the intellect of the already educated, and not at all beneficial to other Native Christians where there is a majority of them. Of course it will be beneficial to the rising generation of the community but can we shut our eyes at present against the pitiful scenes of the poor, wearied and sick Native Christians travellers and think of doing nothing that will tend to their good? I think present difficulties should be first removed ere we make provisions for the future or we must do it in a poorer scale and include all that is essentially necessary in the community.

It is evident that a sufficient fund has been or is likely to be raised to propose building a Memorial Hall and that fund if economically observed it can be utilized for both of these purposes. I think it will be better to erect a Dharamsala, a very plain one, like the Shepherd's Home, Byculla; and have in one corner of it two or three rooms made for a Library, Reading and Lecturing purposes.

A. G. J.

[We have purposely inserted our correspondent's letter without much editing. His command of English is not perfect, but he is a representative of the largest portion of the Native Christian Community in Bombay, among whom George Bowen delighted to live and labour. He is therefore entitled to be heard on this subject.—*Ed.*]

To the Editor of the "Bombay Guardian."

DEAR SIR,—The last number of the *Dnyanodaya* has a long leader on my suggestion about the Bowen Memorial, and I will transcribe a few extracts :—

"Since the Rev. George Bowen loved the Native Christians, it is but proper that the Memorial in his honour should be such as would benefit them most. It was suggested in their interest that a Lecture Hall might be created with a library and reading-room, but a more important suggestion has been recently made. Christians from Nasick, Bhusawal, Nagpore, Ahmadnagar, Poona, Sholapur, Satara, etc., have often to come to Bombay at the recommendation of their medical advisers for a charge of air or more suitable treatment, but they could not find a suitable place for temporary residence. The houses of the Native Christians are small and it is hard to accommodate guests in them. They are especially unsuitable for the accommodation of sick people who must necessarily require some quiet and privacy. The hospitals are, no doubt, most useful; still it is sometimes found more humane for the relations to nurse the sick themselves. . . . . These difficulties of the poor Native Christians cannot be understood by the Europeans, for they have no occasion to undergo such trials. They are often in a position to rent a suitable house in Bombay, or they have rich friends who gladly take them into their houses. The same is the case with the European Missionary. When a Missionary from up-country is sick he goes to the house of another belonging to his own mission, or to some Missionary connected with another mission. Sometimes the Bungalow of some wealthy European gentleman is put at his disposal. To remedy this great hardship which the Native Christians suffer, a *Dharamsala* is most indispensible."

It was only yesterday when returning from church, a European lady who is deeply interested in everything connected with the advancement of the Saviour's cause regretted that so much money collected for the Bowen Memorial was going to be *wasted* on a Hall etc., but when I observed that a suggestion had been made to build a *Dharamsala*, she at once expressed satisfaction. She is the wife of an official who is intimately acquainted with Indian matters, and takes a lively interest in the welfare of the Native Christians.

A. B. C.

HEATHEN TEACHERS IN MISSIONARY SCHOOLS.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Although a man's fair name is one of the dearest earthly possessions he has, and the Rev. George P. Taylor has made a most decided attempt in his letter which appeared in your issue of the 4th inst. to deprive me of mine, I shall with your leave reserve a defence of my character for one week more. I do so the more readily as I am desirous of having the question I raised on the 20th ultimo thoroughly discussed. For I believe it to be one of vital importance in the policy at present pursued in, I fear, almost all Missionary Societies working on this side of India. I would here state in self-justification that my sympathies are now and have been since my conversion with missionary effort, and that I am now as when in June 1875 I first entered upon Mission work, convinced of the necessity for the establishment and maintenance of schools by Mission Societies.

That Mr. Taylor's name was coupled with my strictures was mainly due to the fact that he had identified himself with what I conceive to be the mistaken policy adopted by the Irish Presbyterian Mission with regard to its schools at Ahmedabad. This policy has been faulty on many grounds. A portion of the one I stated in my last was that two Native Christians on the staff were transferred and their places filled with heathens. There was no pressing need for these transfers as may be gathered from the fact that there were at the time they were effected other suitable Native Christian candidates for the appointments which were filled up by those transferred. When in conjunction with this the other fact is considered that it is the bounden duty of a Mission to concentrate, not to dissipate its forces, that transfer for which Mr. Taylor is responsible was distinctly a retrograde movement, for it very decidedly lessened the christian element in the school.

That I should have confined my remarks to the working of the Irish Presbyterian Mission and to Ahmedabad was due to the fact that I felt qualified to express an opinion upon work with which I had been connected for more than thirteen years. I had discussed this opinion in bygone years with various members of the Mission; and had even placed it before my employers the Board of Foreign Missions at Belfast; and so recently as the end of last year suggested to the Presbytery of Gujarat and Kattiawar the advisability of selecting some Christian lads from the Gujarat Orphanages who should be sent to the Mission High School at Ahmedabad to be educated and trained as teachers for that school. I thus took all legitimate steps to make my views known to those most concerned. I did not publish them it is true. That I could not do while still an employé of the Mission.

Since Mr. Taylor asserts that to be *nothing more* than a nominal Christian should be a distinct disqualification for educational mission work I would ask how much stronger is the disqualification for that work when the individual is either an actively or at the most a passively hostile agent. Taken in this light there surely was no ground for amazement on Mr. Taylor's part at the enunciation of my principle. For it is a principle as old as Christianity itself. I very readily admit that the Lord has in the past abundantly blessed the "work of faith" when carried on by a single individual, that He is doing so now, and will do so hereafter. But there are certain conditions inseparably connected with the work of faith; and one of these, and by no means the least important is, that there ought to be no unequal yoking together with unbelievers.

When this yoking together takes place the consequence is not far to seek. The Irish Presbyterian Mission has been established in Ahmedabad since 1861. And either in that or at most in a year or two after vernacular schools for boys were started. While I am not certain of the fact I yet believe that instruction in Scripture was from the first given either by a native Christian or the resident missionary. And their instruction was, I venture to hope a "work of faith." But they were working in conjunction with a staff of heathen teachers for secular subjects, one of this staff bring a Brahman, who, prior to his transfer to Ahmedabad, had been employed for several years by the Mission in Educational work at Surat. Brought here soon after the station was occupied he was at first appointed Head Master of one of the vernacular schools for boys and is now superintendent of all of them. And although he has now been for more than thirty years in the service of the Irish Presbyterian Mission I have not been able to ascertain that a single conversion has occurred in any of the schools under this man's influence. May I not now repeat my principle that no mission school can become an evangelizing agency until every teacher on its staff is at least a nominal Christian?

Another direction in which I believe the Educational policy pursued at Ahmedabad, by the Irish Presbyterian Mission is defective, is the disregard with which the claims of the Native Christians are treated. This will be better seen if it be remembered that at a distance of about four miles from the walls of the city, is the Christian village of Ranipur. This has a population of almost four hundred adults and children. And of the latter, there are about seventy of a school-going age, and of these fifty are in daily attendance at the present mixed school in the village. This single school I ascertained a few days ago is manned by two teachers and a monitor. The head master whose salary is (Rs. 11) eleven rupees a month, is paid by Government; hence the only expenditure now being incurred on account of education by the Mission, in connection with the settlement, is (Rs. 4.8) four rupees and a half a month, or (Rs. 54) fifty-four rupees a year!

Last year the boys and girls were taught in two separate schools, and the cost of these was covered by an outlay of about (Rs. 230) two hundred and thirty rupees for the year.

In the city of Ahmedabad, however, the Mission maintains three vernacular schools for girls, three vernacular and one high school for boys, and the expenditure on these was:

Mission High School for boys	Rs. 11,269	
Cost of Vernacular Schools not stated, but as the grant-in-aid of schools is never to exceed one third of gross cost, andthe grant-in-aid last year amounted to Rs. 1161, the cost of Vernacular schools may be placed at	Rs. 3,483.	
		14,752.
Subtract from this sum—		
Grant-in-aid of High School	Rs. 3,517.	
Do. of Vernacular Schools	,, 1,161.	
Fees of High School	,, 3,322.	
		8,000.
In other words the Mission has incurred a net expenditure of.....		Rs. 6,752

on its seven schools in the City.

Rs. 230 for the Christians of Ranipur. Rs. 6,700 for the non-christians of Ahmedabad. Truly a marked contrast, and a lamentable one. The Mission report of last year states that there were 20 Christian boys in attendance at the schools in the city, but only two of these were the sons of the Ranipur people. All the others were either boys of the Gujarat (Mission) Orphanage or the sons of residents in the city. It is moreover self-evident that at the present rate of annual expenditure. viz: Rs. 54, the Mission cannot secure the services of teachers of a very high class. And the truth is that in the years that are past the instruction provided by the Mission for the young of Ranipur can hardly be said to go beyond the proverbial three R's in the vernacular. And what is the consequence? These people who are members of the Christian church are growing up in a state of the greatest ignorance. And this ignor-

ance gives the missionary a preponderating influence, a power almost autocratic, which is alike ruinous to the person who exercises it as it is to those upon whom it is exercised. The men trained under this system are simply emasculated, and the women are rendered fitting mates for their husbands. Neither men nor women have reached that full stature of manhood and womanhood which one looks for expectantly in professing christians. Here there is surely abundant room for change and reform. The demand for these is clament.

Moreover while the large sums of money spent hitherto in Ahmedabad by the Mission for educational purposes have fitted non-christian lads to fill positions under Government, the municipality and mercantile firms, the instruction imparted to Christians at Ranipur has accomplished none of these ends. And thus does it come about that, as well from official positions, as from the higher teacherships in Mission schools Native Christians are practically excluded. And this is due not to want of ability but to lack of opportunity.

I have before said that I am an advocate for the maintenance of mission schools, because they offer the only means of reaching certain classes of the non-Christian population. And I am as strenuous an advocate for that change in the method by which they are worked whereby every member of the teaching staff should be at least a nominal *i. e.* as I understand the expression, a professing Christian. And I believe the time has at length arrived when not only this change should be introduced but also that the same education should be bestowed on the rising generation of Native Christians as is now being given to the heathen. For this latter will be the means of developing a healthy spirit of independence in the young Christian church which missionaries have, through the blessing of God, been enabled to establish in Hindustan.

I am Sir,
Yours faithfully,
F. L. McAfee.

BOMBAY SUNDAY SCHOOL UNION.

Mr. M. T. Carroll, the Secretary, writes to us as follows—

The "Bombay S. S. Union" will be affiliated next week with the "Indian S. S. Union." We have arranged for District quarterly Union Meetings, about Bombay, of English and Native Sunday Schools; the publication of cheap and attractive leaflets containing the story of Christ for *free* distribution in vernacular schools, and other matters of practical importance. What we much need now, is that every Superintendent or officer in charge of a Sunday School, Native or English, throughout the presidency, should send me lists of names of those willing to join the Union.

NATIVES AND LORD REAY.

—*Dnyanodaya* says,—"There is a movement on foot in Native circles, to send a petition to the Queen to re-appoint Lord Reay to a second period of office. Whether such a petition prove successful or not, it will be a worthy testimonial to the appreciation felt for the high character of his rule over us. It is certainly a long time since we have had so conscientious a ruler; and with the experience of these past years a second period of office would be of great value to this Presidency."

SUNDAY OBSERVANCE IN TORONTO.

—The city of Toronto, Canada, though spread over a large area, permits no horse cars on Sundays, no saloons open, no beer gardens or places of entertainment in the suburbs, and no Sunday newspapers. It is believed that the effect of not ruuning the cars on Sunday has been to scatter excellent churches all over the city, so that every small section has good churches.—*Indian Witness.*

MISSIONARY CHURCH OF BELGIUM.

—The Missionary Church of Belgium last year enrolled 500 new members. All that the twenty-two pastors can do, with the help of a few evangelists, is to strengthen and develop the disciples which gather around them, and to minister to their spiritual needs. The work of conquest, or recruiting is almost solely accomlished by the zeal of the Christian men and women in the churches, and the young men of the Christian Associations. Last year the Gospel was preached in 7970 meetings.

THE HEALTH OF BOMBAY.

—The total number of deaths registered in Bombay during the week ending Tuesday, 7th May 1889, was 480, being 14 less than the preceding week and 4 more than the week ending the 1st May, 1888; 17 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 17; Brahmins, 21; Caste Hindus, 241; Hindoo outcastes, 50; Mussulmans, 108; Parsees, 27; Jews, 1; Native Christians, 8; Eurasians, none; Europeans, 3; while the rate of morality per 1,000 of the population was 26·08. There were 127 deaths from remittent fever, being 10 more than the last week, and 21 more than the corresponding week of last year. There were 2 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 7. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 64,16, and 18 last week, against 75,20 and 16, respectively, in the corresponding week in the last year. During the week 277 births were reported in the different districts.

—It has been ascertained that more children attend the Sunday Schools in London than the Board Schools.

Domestic Occurrence.

BIRTH.

Gordon.—At Victoria Cross Road Byculla on May 2nd, the wife of Albert Gordon of a daughter.

PASSENGERS ARRIVED.

Per P. & O. Str. *Peninsular*, May 5th.

From London—Miss E Dowson Mr and Mrs Hewitt and infant Mrs Hewett Mr Critchley Mr Macqueen Mr and Mrs Robb Lieut Kenna Lieut Kaye Mrs East Mr H Elliot Mr Hickman Mrs Farrell and infant Mr H Randle Mr H Simms Mrs J P Steel Mr W R Martin Capt J Atkinson Mr E H Hamilton Mrs Hamilton, 1 daughter, 2 sons, and 2 infants Mrs Williamson Mr Mallalein Capt W H Waters and Mr Kitcat.

From Brindisi—Col and Mrs Vibart Archbishop S Valenti Rev A P de Siena Sev J J de Sautes Mr M A Cruz and Mr V Bayley.

From Suez—Mr C Agelasto.

From Aden—Mr Entwistle and Col W E Merriman.

PASSENGERS SAILED.

Per P. & O. Str. *Siam*, May 10th.

For London—Mr R Barclay Mr H S Lemon Capt S Budd Mr J F Elce Lt C E H Connell Miss Catherine and Mr J Vaughan.

For Brindisi—Mr W R Monks Mr M E Monks Mr Hugh W Jones Mr Lewis Moore Mr W Kaye Mr Macgregor Mr Deane Hon Colman Macaulay Dr J F Bevan Mr John Campbell Mrs H Shields Mr Prier de Saone and Mr Whitbey.

For Marseilles—Mr T Benson Mr D J Macpherson Mr Hill Mr J J Allan Dr Donnel Mr G W Blathwayt Capt MacMahon Maj F B Garfit Mr L P Shirres and Mr W D Sheppard.

For Aden—Mr Dawson.

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